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To Our Friends and Readers

The world is now face to face with a new epoch, in which a turning point must be marked in what has been called civilization.

What preparations must we young Buddhists of Japan make to meet this coming new age? As we put this question to ourselves, we feel that we have a great mission to accomplish for the East as well as for the West.

What is our mission for the East? To harmonise and bring to mutual understanding our brothers and sisters of the Asiatic countries, to make them recover their lost vigour and to unite their efforts for the restoration of ancient civilization of the Orient, which gave birth to great religions, deep philosophies and noble arts. This is the mission which calls to task all the young men and women of all the Eastern countries. We must free ourselves from the chains of moribund traditions nor must we allow ourselves to be tied up by the fetters of entangling formality and conventionality. We must put to fire dead or dying leaves to welcome in their place fresh buds full of life and vigour. In this way, we must bring back to life the old East, the sick East, the dying East.

Do not misunderstand us. We are neither advocates of imperialism nor enemies of the West. In proclaiming, as we have done, our mission, we are simply speaking in the spirit of peace and love, in that of Buddha, which transcends national boundaries and regards all races in equal light.

What is our mission for the West? It needs scarcely be said that the civilization of the West, laying, as it does, too much importance on the material side, is a lame civilization. In fact it finds itself at a dead-lock today. If civilization is really what the present civilization of the West represents, it is a curse, instead of a blessing. The shortest cut to remedy its shortcomings and make it complete is, in our opinion, to spread to the West the culture, philosophy and faith of Buddhism. By doing so, we must endeavour to induce many men of the West to give up the prejudice and pride they hold in regard to race, religion and politics. We feel that it is our duty to implant in their minds the spirit of Buddha, whose love extends not alone to men but to all living creatures on earth. Such is our mission for the West.

This insignificant little jounal is certainly too feeble an organ to be compatible with the ambition we cherish. It is, however, our first step towards the realization of the great aim we have in view. Through this medium we desire to show to our friends abroad, possessed of the same faith as ours, what we young Buddhists of Japan are thinking of and doing. We desire to make this journal a bond of unity by which they and we may work together for the achievement of our common object.

A few more words. We hope that our friends and readers will understand that we are followers of the Mahayana school of Buddhism. As such we are neither dreamers nor pessimists. We make much of action, and while earnestly thinking of the life beyond, we seriously regard the life we live now. Towards other religions we are tolerant and entertain no enmity whatever against people holding faith different from ours, while in regard to race and other matters, we have no notion whatever that East is East and West is West. In short, we hope that our friends and readers will understand that we shall endeavour to the best of our ability and in our humble way to attain the great object we have in view, "with malice towards none, with charity for all."

THE YOUNG EAST

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MY AMERICAN IMPRESSIONS

Ever since I was a boy of thirteen, when I began to learn the history and geography of the world, I was an ardent admirer of the United States of North America. I knew the stories of Washington and Lincoln by heart, whose portraits I hung in my small room. One of my early favourite books was Benjamin Franklin's Autobiography, which I read time and over again. I loved Washington Irving's Sketch Book, was fascinated by Poe's wonderful tales of mystery, found inspiration in poems of Longfellow, Bryant and Walt Whitman and received much wisdom from writings of Emerson and Thoreau. As I grew in age, knowledge and judgment, and was able to compare her with other countries my admiration of the great Republic on the other side of the Pacific deepened. I heard so many fellow countrymen of mine, who had visited her or studied in her great universities, speak in high terms of praise of her greatness, greatness not only in material things but also in moral character. Finally, it was my good fortune to know, and contract a life-long and intimate friendship with, a great American, a man of noble character and profound faith, kind and unselfish to the fault, who was in every respect a real Christian gentleman.* Through this genuine American, I learned something of American spirit and ideal and became a greater admirer of his country than ever. In fact I idealized and idolized America and believed that she was the noblest and greatest nation that has ever appeared on earth.

Undoubtedly I had over-estimated the greatness of America and probably it was greatly due to this that when I paid a visit to that country in 1921 and saw for myself real conditions obtaining there I was very much disillusioned, disappointed, and lost a great deal of faith I had had in her. Had I not been an Americo-

* The late Bishop M. C. Harris.

maniac, which I was, I would have returned home without bringing back any bad impressions of things I saw there.

Some of these impressions I am about to put down in writing. I shall not give here in detail many good impressions I had obtained in America, because various and manifold good points in which she excels are already too well-known to need recapitulation. First of all, I was amazed by her material greatness, the magnificence and splendour of her cities, the intelligant and scientific way in which her people lead community life, their energy, spirit of enterprise, ingenuity, courage which are observable in their daily life. I was especially impressed by the nobility of character, the cleanliness of habit, the simplicity and sincerity of manners many of the best types of American men and women, with whom I came into contact, showed and was made a grateful remembrancer of great kindness and liberal hospitality they extended to me.

Disillusion and Disappointment

In spite of all this, to my great regret I am constrained to say that I was very much disillusioned and disappointed in certain things I experienced in America. My first disillusionment came in Honolulu. I broke my journey there to Washington, whither I was going to report on the Armament Limitation Conference, in order to attend as a delegate from Japan a meeting of the International Press Association which was held at that beautiful city. When the meeting came to an end, I had to cross to the States in hurry, because there were not many days before the Washington Conference opened its session. Now it is provided by the American Coastwise Navigation Law that all passengers from an American port to another must go by an American vessel under the penalty of a fine of $200 in amount. Of course I did not like to pay the fine, much less to infringe the law, and so I wanted to be carried to the continent on American bottom. There were then two American steamers leaving for San Francisco within a few days one after another, either of which would take me to the other side of the Pacific in time. So I wanted to go by one of them, but much to my annoyance I was told that no berth was available on both vessels as all had already been engaged. I could not wait for a third American vessel, as, if I did so, I would miss the opening session of the Washington Conference. Under the circumstance, I was obliged to go on board a Japanese steamer in contravention of the American Coastwise Navigation Law. I was in trepidation, for this was the first time in my life that I was compelled to make myself a law-breaker. I thought that I would have to embark on the Japanese steamer in secret and that on my arrival in San Francisco I would be arrested and taken to a judicial court to be duly punished for my

offence. As a matter of fact, nothing so dreadful ever took place. All I had to do was to pay to a shipping agent $200 to be forwarded to the authorities, provide myself with a due receipt for it and go on board the Japanese steamer like any other respectable, law-abiding passengers. I felt relieved, but at the same time was very much puzzled and astonished. I had heard so much of the power of money in the United States and how gold was almighty there. After my above-said experience in Honolulu, I am no longer surprised when I read in American papers accounts of rich criminals being acquitted or escaping with slight punishments. No wonder in a country where money is so powerful, nearly all the people are bent on making money. To a man like myself, who was taught in boyhood to despise money and to aim at higher things than gold, it appeared that America was making too much of the Golden Calf.

Prohibition and Its Failure

Before sailing for America, I had heard so much of prohibition; how heroically the nation was tackling the problem and how like one man the people were combatting the evil of drink. Being a strong opponent of alcoholism, I was glad to visit a dry country and see for myself salutary effects of teetotalism, so that after returning home I might point out the example of Americans to my fellow counrymen having contrary views on this subject. I was sorely disappointed, therefore, to find upon my arrival in America that the country was as wet as any in the world and that the prohibition law was being almost openly defied. This is no imaginary story. While I stayed in Washington, the proprietor of a great newspaper gave in honour of journalists assembled there in connection with the Armament Conference a great party at his beautiful villa in one of the suburbs. I was privileged to attend it and was amazed at the sumptuousness of the feast given. But what astonished me most on the occasion was the quantities and varieties of drinks offered to the guests. I was even more astonished when I saw that even police constables, who accompanied us to that ground as escorts, freely helped themselves to intoxicants. Since that time, I learned that I could buy any amount of drinks if I were rich enough to pay for. In fact, at several brilliant banquets which I had the pleasure of attending, I always found choice brands of wine served in a most liberal fashion, and I was not surprised to hear a British journalist remark that never in his life had he so many opportunities as in Washington to drink to heart's content.

Harmful Effects of Prohibition

Prohibition, it appeared to me, was a dead law as far as

the rich people were concerned. As Goldsmith put it in a line:

Laws grind the poor and
richmen rule the law,

it appeared to me that the Prohibiton law was intended for the benefit of the capitalist class. Indeed, I strongly suspect that the Volstead Amendment was adopted more for the purpose of enhancing labour efficiency than for uplifting of public morals. You see, a sober workman would work better than a drunken one and capitalists and employers of labour naturally desire to keep their men sober. But are they, I mean the labouring class, really keeping themselves dry? I sincerely hope that they do not allow themselves to be made victims of moonshine which is smuggled into the States in great quantities at all times of the year. I also sincerely hope that the almost open violation of the dry law by rich people does not encourage contempt of law and order among the masses and drive many good men and women to hypocrisy. In this connection, I may here quote a remark by Mrs. Asquith, wife of the ex-Premier of England, which she made on the subject a few years ago after a tour in the United States. She said: "Prohibition, which I always favoured, is most harmful in its effects as I see them in America. Lord Lee says my statement that there is drunkenness among young people in America is cruel, ludicrous and untrue. I wish it were at least the last."

Among the evil effects of prohibitions, the most serious is the spread among the American masses of habitual use of narcotic drugs. Men need stimulants. In a country, where life is so strenuous and tension is so highly strung, it is but natural that many people crave for very strong stimulants. While liquors were available to such people, there was not much demand among them for narcotics. But after prohibition was enforced, the number of persons using dangerous drugs has been increasing by leaps and bounds in spite of a very stringent law prohibiting it. It will be news to many to hear that America leads other countries in using prohibited life-sapping drugs. She uses every year 470,000 pounds of opium as against 17,000 pounds of Germany and France which are known as great drug users. In 1868 reports showed that only one box of morphine was sold in America, but a few years ago its sale amounted to $ 20,000,000 a year. This tells the whole story. As we say in Japan, America might have succeeded in driving off the wolf from her front door, but meanwhile the tiger has broken into her house through her back gate.

Crimes of Violence

During my sojourn in the United States, a crime wave seemed to be sweeping the country, for day after day papers carried on their front pages sensational stories of violent crimes—murders, hold-ups, bank robberies, until I was

sick of them. Perhaps my Japanese friends in America wanted to frighten me, as they well knew what a coward I was, but they told me of unpleasant experiences either they or some people they knew had had with armed robbers even in such great cities as New York and Chicago. This was a revelation to me, as I had thought that America was a civilized country where the security of life and property was assured. After that, I used to lock my room, scarcely ventured out during the night and did not feel safe until I crossed the Atlantic to England. I hope the situation is better now, but according to an analysis of crime figures made by Dr. Frederick L. Hoffman of the Prudential Insurance Company of America, and printed in a London journal, the number of murders committed in the United States in 1923 shows the regular annual increase in "the American murder wave" and indicates that the United States is slowly drifting toward a degree of acquiescence in crime and criminal traits, which, if not sternly dealt with, will permeate every stratum of society. Statistics that cover most of the cities show an increase in murder from 9 per 100,000 population in 1922 to 10.2 in 1923. They show that homicide rate has doubled in twenty years. "On the basis of a conservative estimate," says Dr. Hoffman, "there are certainly not less that 10,000 murder cases a year in the Uuited States."

"Land of the Noble Free?"

Americans call their country "the Land of the Noble Free." I am quite sure that it once was such, but is it still so? Not to speak of the famous "monkey trial" at Dayton, there seem to be not a few reasons which go a long way to justify the suspicion that America is not an ideal state as far as individual liberty is concerned. For one thing, it may safely be said that there is no free press. The press is dominated by "big business," if what Mr. Upton Sinclair says in his Brass Check is half true. An American friend of mine once said to me that the American press was an organ of the capitalist class, hence servile, dishonest, untrustworthy, concurring in and reflecting the inherent vices of business and government. This is certainly too sweeping, but while admiring the enterprise, originality and resources shown by the American press, I can not say that it is perfectly trustworthy. I know some American newspaper men who do not hesitate to misrepresent or exaggerate if it is convenient for them to do so. As a matter of fact, while in America and also in Japan I was very often misrepresented and misquoted.

Shocked by Flappers

A very conservative man, who adores Japanese women for their grace, refinement, modesty, self-sacrifice and courage, I was shocked when in New York I saw for the first time those

dashing young American girls with bobbed hair, rolled stockings, and all the blandishments of the beauty parlour displayed on their features. I wondered whether those girls were not as loose in their morals as in their garments and whether American men, who allowed their sisters, daughters and sweethearts to dress and behave themselves in such an audacious way, were not equally indifferent to their observance of virtues, which we conservative men of the Orient expect of our women. I made inquiries on the question and was told by certain trustworthy persons that American sexual morality was not so exemplary as it had been before. Needless to say, I met many real ladies, young and old, who impressed me most favourably with their culture, modesty, charm, intelligence and sweetness. Towards this type of American woman hood, I entertain nothing but highest esteem, but I frankly say that I was disgusted with flappers. I may here note that not long after I returned home, I had an opportunity of speaking of my experiences in America before a small gathering. In that speech I spoke unsparingly of those frivolous young women I had seen in America. An enterprising newspaper printed a resume of some remarks I made and represented me as having asserted that there was no virgin in the United States. Naturally this was very much resented by some of my American friends and a certain American newspaper made a childish attempt to hold me up to ridicule by remarking that I based my "revelation" on the fact that I had seen men and women kissing in railway stations and other public-places, as if I had never seen any American movie pictures! I can assure the writer of that cutting remark that my criticism of certain types of American women stands on firmer ground. In fact, I can give some evidences supporting my criticism, but I had better omit them here altogether.

America of the Past No More

If space allows me, I would mention some more points which I found wanting in American civilization. I have, however, written enough to tell that I found America not such a glorious and noble country as I had imagined or had been led to imagine to be. I found America to be possessed of many excellent and admirable points, but it seemed to me that she was not entirely free of certain shortcomings and weaknesses. I still believe that America of only a few decades ago was really "the Land of the Noble Free." She has since been changing very much and, I fear, for the worse. Attracted by her rich natural resources and availing themselves of improved transportation facilities, millions of foreigners have been pouring into her territory and settling there. I am told that of about sixty independent countries existing in the world to-day, as many as forty-five have sent emigrants to the United States. It would be

well if all these emigrants were men and women of sterling quality of the type of early settlers of New England, but, though they undoubtedly contained not a few good elements, a great majority of them were the sort of people, whom few countries would like to receive with open hands. The fact is that the original Americans, the genuine Americans, the descendants of those God-fearing and freedom-loving founders of the American Republic have been simply swamped, overwhelmed and dominated by huge hordes of alien immigrants of little education and no culture, who knew little or nothing of the tradition, spirit and characteristics of the American nation. It is perhaps too much to say so, but figuratively speaking, the noble and free America of Washington and Lincoln, of Emerson and Garrison was conquered without bloodshed by foreigners and perished a few decades ago. New York, people say, is owned by Jews, ruled by Irish and resided by Americans. This seems to be true with nearly all the American big cities and towns. The American Republic remains to-day more powerful than ever, but a great majority of its constituents are so-called hyphenated Americans. This explains why genuine Americans are so eager for 100 per cent Americanism, why they are so keen on restriction of foreign immigration and why such an abnormal body as the Ku Klax Klan has sprung up. I have deep-rooted affection and sincere respect for genuine Americans, among whom I have some of my best friends. I firmly believe any deterioration of American civilization, some phases of which I have dared to point out, is due to intrusion of undesirable foreign influence. My warm sympathy goes to those real Americans who are struggling to expel it and to revive the great and noble republic, "conceived in liberty and dedicated to the proposition that all men are created equal" which was founded by their fore-fathers seven score and nine years ago.

ISOH YAMAGATA.

WHAT JAPAN OWES TO INDIA

III

In the preceding two articles I have tried as far as possible to study the part played by Indian teachers and thinkers in the growth of civilization and culuture of ancient Japan. In order to break monotony, I now propose to consider things brought from India to Japan, which have exercised powerful influence on the religious life of the Japanese people, though nothing definite is known concerning their bearers. To begin with, let me take up Indian deities of greater or less importance introduced into Japan. If investigation is fully made, it will be seen that practically the whole of Hindu pantheon is represented in this country.

Hindu Pantheon

In Japan we have "seven deities of fortune," who are most popular among the masses. Three of them are of Indian origin. The first is Daikoku-ten, i. e. Mahakala. This deity is a form of Siva in his capacity of destroyer and in India is generally represented black with a terrific aspect. The Japanese Daikoku-ten, however, is of very gentle feature, though black in colour. A Japanese house has a pillar called *Daikoku bashira*, which is the chief support of the building. In early times, it was customary to enshrine the deity in this pillar. To-day this custom is fast disappearing, but it can still be seen remaining in old temples. As in India, the capacity of this deity as destroyer has been forgotten in Japan, and here he is worshipped as a powerful dispenser of fortune.

The second Indian deity adopted by the Japanese as a deity of fortune is Benzai-ten, i.e. Sarasvati. Now the word Sarasvati means a place containing many rivers and swamps and was undoubtedly the name of the native place of the Aryan race of the earliest period. The name remains mentioned in the Zend Avesta and the Riga-veda. The one mentioned in the former is found in Afghanistan, i.e. the River Haraquaiti and the one in the latter in India, where it now stands for a small stream called Sursooty which disappears in the desert of Rajputrana. The Sarasvati mentioned in the Veda was called mother of seven rivers and was a tolerably big stream, so that in ancient times it must have represented the whole of the five rivers, especially the River Sindhu. The word sindhu means a river and was originally a common noun. It afterwards became a proper noun and the river represented by this name was called the Indus through its Persian name Hindu according to Greek pronunciation. The river to which the name Sarasvati was originally given was forgotten and

about the time the Aryan race in its southward march reached the desert region it was given to the stream flowing into it. In the Vedic period all the twenty-one rivers of various size had already been deified. Of these the Sarasvati was the most prominent and was considered the guardian goddess of oratory, having connections with language, art and literature. She was also regarded as the patron goddess of music. For this reason she is symbolized with a lute and is also called Myo-on-ten or Bi-on-ten (Goddess of Beautiful Voice= Bharati). In India it seems that this deity is popularly worshipped as a deity of fortune, while in Japan she is adored among the masses as a goddess of wealth, though strictly speaking she is a goddess of oratory. It is interesting that the temples dedicated to her are invariably built near water, rivers, ponds or seas, which fact shows that her origin has not been completely forgotten. In Japan typical temples dedicated to her are those by the Shinobazu Pond at Uyeno, Tokyo, and on Yenoshima, an islet near Kamakura. Images of this goddess enshrined in such temples are sometimes in the form of Indian angels carrying a lute, but are mostly in that of dragons with human heads.

The third deity of fortune adopted by the Japanese from India is Kichijo-ten, i.e. Lakshmi or Sri. Originally a patroness of good luck as well as of beauty, this goddess is symbolic of courage in contrast to wisdom personified by Benzai-ten. In Japan, Kichijo-ten is regarded as a daughter of Hariti (Kishimojin) and a younger sister of Kubera (Bishamon-ten).

Beside the above-mentioned three deities of fortune another deity of fortune who was adopted from India and is next to them in popular adoration in Japan, is Bishamon-ten, i.e. Vaisravana or Kubera. This deity is sometimes called Tamon-ten, a name translated in meaning from the Indian original. He is one of the four guardians of the Buddhist world, but his personality as a deity of wealth has never been forgotten and is worshipped as such. His another name Kubera is also still existent.

The Indian deity, who is next to Bishamon-ten in popular esteem, is Sho-ten, i.e. Ganesa. This deity was originally a relative of Ji-zai-ten and was possessed of the power of surmounting obstacles, so that his help is invoked by people undertaking various enterprises. He is a male deity symbolized with the head of an elephant with a single tusk. For this reason, he is also called Binayaka (Vinayaka). In Japan, in most cases he is represented by a dual body or a combination of a male and a female. This image is called Kangi-ten and is generally worshipped by people who desire changes for the better in their luck. This deity is especially adored by followers of the Shingon Sect, it being considered that his answer to prayer is certain and beneficial. Prayers are offered

to him before his image steeped in boiling oil. It is said that in most cases priests serving him do not die a natural death. In India, he is worshipped as a deity of literature and art and an Indian author often invokes his help when he sets himself to literary work. In Japan, however, no such custom is existent. Temples dedicated to this deity at Ikoma, Nara, and Daigo, near Kyoto, are very well known.

An interesting deity, who is very popular in Japan, is Kompira, i.e. Kumbhira. Now, Kumbhira is the name of the crocodile living in the Ganges, but the Kumbhira deified in Japan is a Yaksa. The name of a Yaksa called Kumbhira Rajagahiko Vepullassa is mentioned in the Maha Samaya Sutra, he being stated as having attended the great meeting of disciples of Buddha. This deity was an inhabitant of Mt. Beipura (Vepulla) standing to the left of the North Gate of Rajagriha. Now Mt. Beipura is sometimes called Zozusan (Gajasirsha), literally elephant head mountain, on account of its resemblance in shape to the head of an elephant. In Japan the main temple dedicated to this deity is in Shikoku. It is very likely that his temple was erected there because the mountain looked like the head of an elephant. Nothing exact is known as to the relation between this deity and the crocrodile of the Ganges, but paragraphs concerning him are sometimes found in Buddhist sutras as if he were connected with crocodiles. At any rates, he is worshipped in Japan as a guardian of sailors and a dispenser of good luck. It is an interesting fact that of many Indian Yaksas, this deity alone was adopted by the Japanese people and has numerous devotees throughout the country. How this came about is a mystery. It is possible that Indian sailors believing in this deity, who had been shipwrecked on the coast of Japan in some remote time, erected the first temple in his honour.

Sui-ten, i.e. Varuna, is a deity having a great many worshippers among the citizens of Tokyo. He is a very ancient deity coming down from the Vedic period and one of the sun gods. As a deity of covering he represents atmosphere and as a deity of justice carries a rope in his hands and administers punishments. He is sometimes worshipped as a water-god and it is as such that he was introduced into Japan, but here he is worshipped as a deity of fortune, having nothing to do with water.

There are some other deities of the Vedic period, who were adopted by the Japanese. Of these the most popular is Taishaku-ten, i.e. Indra Sakra. This deity was the tutelary god of the Aryan race, and being a god of martial valour, his help was invoked when some adventurous enterprise was undertaken. He was, however, introduced into Japan as a guardian deity of Buddhism. Another deity of the same character is Bon-ten, i.e. Brahma. He came to be influential in the Atharava period towards

the end of the Veda and in India now is believed to be possessed of the capacity of a creator of the world as one of the triad of Hinduism. In Japan it was customary with warriors in feudal ages to invoke the aid of Bonten and Taishaku before going to battle.

Another deity of the Vedic period widely believed in Japan is Kojin, i.e. Rudra, though it is not known who brought him to this country. Rudra was a powerful deity during the Vedic period being in charge of winds. His function was later transferred to Siva and he is no longer worshipped in India, but in Japan he is made much of as god of mountains and forests as well as of winds. Tradition has it that he was invited to Japan by the ascetic Yen-no-Otsunu, to whom reference was made in my preceding article. He is said to be a powerful deity, having 98,000 retinues.

Besides all these deities, there is Narayen, i.e. Narayana. The name of Vishnu, God Preserver, is not found among popular deities of Japan, but it is represented by Narayen. He is two-sided. On one side, he is the incarnation of Vishnu and is deified as progenitor of all living creatures, it being said that he flies in the air on the back of bird Garuda. On the other side, he is the two Deva Kings guarding the gate of a temple. As for the Deva Kings, various opinions have been presented, but in my opinion they are the second representation of Narayen, who is considered a strong man of heaven. One of the two Deva Kings guarding the gate of a temple, who stands at the left side with his mouth firmly shut is Narayen as a strong man. Another standing at the right side with his mouth open and carrying a Vajra weapon is called Kongo (Vajra). Both are one and the same Kongo Narayen and counterparts of Yaksha or Dvarapala holding a stick occasionally seen in stone caves in India. In Japan they are commonly called Kongo Rikishi (strong man of Vajra).

Haya-griva, one of the avatars of Vishnu and well known recoverer of the stolen Veda, is worshipped in this country as Kannon and is called Bato Kannon (horse-necked saint of mercy). This is one of the six aspects of the Avalokitesvara of which the thousand armed Kannon is best known. Sahasravaha is the name of Siva. Fudo Myowo, who is one of the most popular deities among the Japanese masses, is none other than Siva known by the name of Acala (Immovable), one of the Vidyaraja of Buddhism. Shogyo, i.e. Nila-kantha, another aspect of Kannon, is also Siva. In music, the term conquering Beiro[1] is met with. This Beiro is fierce-form Bhairava of Siva, it probably representing his fanatic dance.

The consort of Siva is represented in various forms in Buddhism. In India the name Durga is common. This is rendered as Tukka[2] in Chinese, but is not known in Japan. This deity has two aspects,

1. 倍臈 2. 突迦

gentleness and violence. The aspect of violence is Candi[1] and is worshipped as one of the aspects of Kannon (Avalokitesvara). The aspect of gentleness is in evidence as Uma[2] in the rituals of mystic school of Buddhism. The Eleven faced, i.e. Ekadasa-mukha is the name of Durga and is most popular as one of the aspects of Kannon. A female imp Dakini[3] attending Kali, another form of Durga, is also deified in Japan. Marishi-ten,[4] a ray of light of the sun or a form of Prajapati, is also worshipped in Japan as a deity, who helps removal of obstacles.

Kishimojin,[5] the Demon-mother Hariti, who was wife or sister of Kubera, has also a fair number of worshippers among the Japanese masses.

Ucchushma, an aspect of Kwaten (Agni), is enshrined in toilet rooms of temples as a deity in charge of cleaning of impurity. This deity, who was in the ascendant in the Vedic period as god, who took the form of sun in heaven, that of lightning in the sky and that of fire in the earth, was thus made to occupy so low a position in Japan. On the altar of Homa ceremony of the Mikkyo (mystic) school of Buddhism, however, Agni occupies the highest position, so that it may be said that he is master of all from the highest to the lowest. The Indian deity of War Skanda, who is regarded as son of Agni or that of Siva, is deified in Japan by the name of Idaten.[1]

It will be seen from what I have so far written that nearly all the members of the Hindu pantheon are deified in Japan. There are many more deities, such as Yama, Asura, Gandharva, Raga and Yaksa, who were brought to this country with Buddhism, but I had better refrain from writing about them in detail, as I have written enough.

Finally there is a deity who is worshipped throughout this country, though his lineage is not definitely known. This is Gozuten-wo (the cow-headed deity). If this deity is the same as Go-mukha of India, he was an attendant of Siva. If he is the same as Go-sringa, his name is found in the Khotan and is found in China and Nepal too, all as the name of a hill. The name must have come from a sacred mountain in India. In Japan a temple dedicated to this deity is invariably called Gion and the deity is believed to be the guardian of the Indian Gion i.e. Jetavana. From this it is conceivable that the name was derived from the hill standing outside of the Sravasti town, in which the Anathapindaka Monnastery stood. Jetavana means a garden owned by Prince Jeta and Anathapindaka was the name originating from its rich donor Anathapindaka. Very likely the original name of the hill was either Gyukakuzan (Cow-horned) or Gozuzan (Cow-headed). In Chinese rendering, it is the same as Go-muhka or

1. 準胝 2. 烏摩妃 3. 陀枳尼天 4. 摩利支天 5. 鬼子母神

1. 韋馱天

Go-sringa. As I already mentioned in my preceding article (page 74, No. 3) the man who worshipped this deity for the first time in Japan was the Indian priest Hodo. In fact this guardian deity of Go-sringa Hill (i.e. Jetavana) was first introduced into Japan by Hodo (Dharma-bodhi) in 650 A. D. and was enshrined in a temple on Mt. Hokke in the province of Harima. Tradition has it that in 876 A.D. Yennyo,[1] a priest in the service of the Imperial Court at Kyoto, removed the deity from Mt. Hiromine (probably another name of Mt. Hokke) in the province of Harima and enshrined him in Kankeiji temple at Yasaka, Kyoto. In 934 A.D. a shrine was built for the worship of the deity. A special festival was given in his honour on June 14, 970 A.D. for invoking his aid in the suppression of an epidemic, which prevailed in that year. Since that time, it has been annually given until the present time and following the example of Kyoto similar festivals are held at temples dedicated to the same deity in various parts of Japan, though at present in many cases the day has been changed to either July 14 or August 14. This deity is identified with Prince Susanoo, brother of the Sun Goddess, the mythological founder of the Empire of Japan. This may have helped to increase the popularity of this deity among the Japanese people. A curious fact is that Prince Susanoo is related to Soshimori of Korea, which means a village of cows. The name Susanoo may have some connection with cows.

J. TAKAKUSU.

1. 圓如

NO PRACTICE NO VIRTUE

The Hindu Almanacs contain predictions of the annual rainfall. But squeeze the book, and not a drop of water will be got out of it. So also many good sayings are to be found in books, but merely reading them will not make one religious. One has to practice the virtue taught therein.

—Ramakrishna.

AMERICA AS OTHERS SEE HER*

Two things will stand out more conspicuously than anything else in any history of this memorable conference. They are the Chinese Wall of Extraterritoriality on the one side and the American Wall of Discrimination on the other.

Let me first dispose of the Chinese Wall, for it does not properly belong to the subject of my address tonight and my allusion to it is only incidental and by way of introduction.

China you know is a country famous for its walls put up as a protection against invading barbarians. But the wall against which we were invariably brought up in our discussions bearing on China, no matter what the line of approach, is a peculiar one. The wall we have come up against in our discussions on China is the great rising tide of national consciousness which is now manifesting itself in various startling ways and forms. The recent riots at Shanghai and other important centers throughout the country constitute the most spectacular way in which this rising national spirit of Young China has found its expression.

I spoke on this topic in Tokyo shortly before my departure for this conference, and some of my English and American friends who only read the headlines in the local papers—many seem to read nothing else—severely scolded me for befriending the rioters. So to avoid all possible misunderstandings, I want to say that I never approve violence—violence is repugnant to me under any circumstances. The point I want to make is that the new spirit of China which in a moment of great provocation unfortunately broke out in acts of violence is essentially healthy and full of hope for a better and stronger China.

We have been up against the same spirit at this conference. There is room for doubt as to the wisdom of the particular methods of procedure our Chinese friends seem to have in mind for regaining their judicial and tariff autonomy but nobody will fail to appreciate and admire the extraordinary ability and presistency and the remarkable capacity for team work with which they have prosecuted the task so dear to their hearts. Young China is certainly in earnest in claiming her birthright, and I have no doubt whatever that she will get it.

Now for the other Wall we have been up against at this Conference,—the American Wall of Discrimination. I shall not here refer to the American immigration act of last year; that subject has been already handled in an admirable manner by that able speaker, Mr. Tsurumi. The particular wall I have in mind tonight concerns the way America treats her

* This address was delivered by Mr. Motosada Zumoto at a public meeting in Bishop Hall, Honolulu, July 11, 1925.

resident aliens. Of course you can shut your door as tight as you please—only if you bang it with too much vigor, you are in danger of disturbing the serenity of your slow-going neighbour. But once you take people into your home, the world expects you to treat them with ordinary decency and hospitality. That is only what an elementary sense of the duty one owes to onself should demand.

What, then, was the surprise of those present at the round table dealing with this subject the other day to find that it was only in the United States that a high wall of discrimination is set up in most spheres of life against a certain class of aliens not only legally admitted but in many instances actually invited to come in. We have found that they are subjected to humiliating and exasperating discriminations in regard to such elementary rights as naturalization, ownership of land, and freedom of residence and travel.

When the treatment of resident aliens in the different countries of the Pacific was tabulated on the blackboard, the contrast between the spirit and nature of American legislation on this matter and that of the other lands was so clear and conspicuous that for that moment I was pleased I was not born an American.

Not only as a friend of America but as a friend of harmony and good fellowship in the Pacific, I earnestly beseech you, my American friends, to bestow your calm and careful consideration on this matter. The Orient does not press for an immediate redress. You can take time, and I know that even hustling America needs time in matters of this kind. But at the same time please remember that the slow and patient East is stirring, and its voice will become more and more insistent on winning back the seat of equality in the family circles of peoples to which its civilization and its moral worth entitles it.

I am not unaware of the fact that this ominous wall of race discrimination in America does not represent the better side of American character and life. I know that America is not altogether a land of materialistic egoism. I know that there are thousands upon thosuands of men and women whose daily life reflects the influence of idealisms and spiritual aspiration of the loftiest type. What I particularly admire in the character of the best type of Americans is your fearless moral courage and your great and warm heart, so responsive to the call of misery and suffering. The noble quality of your heart expressed itself in that grand effort to help us at the time of our catastrophic earthquake nearly two years ago, which will ever remain one of the brightest chapters in human history and which will certainly never cease to be remembered with deep gratitude by the Japanese nation.

Coming so soon after this unforgettable demonstration of American sympathy and good will, the unfortunate legislative

incident of last year made us regret it all the more keenly. But at the same time, the manly and fearless way in which the better sections of your nation came out against the Congressional method of action gave us hope and consolation in moments of the most painful shock we experienced in years.

But the trouble with America if I may be permitted to say so is that generally the talking and discussing of matters of high spiritual and cultural significance is done by one section of the community and the practical work of shaping governmental action is left to another section. This national division of labor may or may not promote efficiency, but it is certainly a convenient arrangment; it undoubtedly saves the noble-minded section a lot of trouble of an unwelcome nature. But its operation is very unfortunate to those who have to suffer from it.

This division of labor is most unfortunate because the section of the American people who have in their hands the shaping of their national policies seem to be passing through an interesting stage of mental growth common to those who find themselves all of a sudden in a position of uncommon prominence and unexpected power. I need not explain it in detail, because that great Editor Mr. White described it in his simple and picturesque way only a few days ago. In this instance the division of labor is certainly convenient to me.

The result is the inordinate delight the practical section of the American people take in the display of military prowess.

On Independence Day, it made me sad to see that sacred occasion when America is supposed to celebrate the triumph of her noble message of freedom to all humanity defiled by a vulgar show of preparedness to kill and maim.

I am glad to say, however, that the day had a redeeming feature in the inspiring address given by our respected chairman. What Dr. Wilbur said on that occasion will never fade away from my memory. He told us that nations no less than individuals are great by their service to others, an ideal quite in keeping with the sacred memories of men like Washington and Lincoln, the great beacon lights of human struggle for freedom.

Why this eagerness for military displays, when all the world knows that America is quite safe from attack from any direction? America's geographical position as well as her unequaled richness in material and human power, makes her by far the strongest military power in the world. Her position in this respect is unchallengeable, and it is unchallenged. We Asiatics are slow in our ways, but after all we are not such fools as not to appreciate these patent facts in their proper political bearings. In fact we are sometimes tempted to doubt whether all these displays of military temper and occasional gestures of defiance are not in reality

meant for quarters outside of the Pacific basin. In any case, such displays and gestures are unworthy of a great nation, greater than any other nation in the world, and greater than any nation has ever been in history.

I have ventured to refer to this unfortunate phase of American reaction to the position of supremacy which the march of events has thrust upon her. I am assured by Mr. White and other thinking Americans that this is only a temporary phase of their national development, and my knowledge of human nature, limited as it is, tells me that they are right. Otherwise I would not have alluded to the matter at all.

Now, Ladies and Gentlemen, the more I study that international situation in the Pacific the clearer becomes my vision that America is, par excellence, *The Problem* before the peoples of this great ocean. On any of the problems in which these Pacific nations are vitally interested, whether economical or financial, political or spiritual, the discussions at our round tables have shown that sooner or later we inevitably strike the ground rock of American view points and American policies. Our further progress in our efforts for satisfactory solutions of these problems, therefore, depends altogether upon America.

America is in this sense the final arbiter of human destiny so far as the Pacific is concerned. The East is waking up and the day will come when the united sentiments of 900 millions of its inhabitants will claim for a voice in the council of nations. But that day is still far off in the future. At present Asia is a house divided against itself, too weak and utterly unprepared to take up the great responsibilities that are waiting for her.

So my prayer is that America, the better section and the practical working section, will rise to the unique position that Providence has placed her in, and do her part in a calm, quiet and courageous way which will beautifully become her as a great nation sure of its position and its power.

CONFUCIAN VIEW OF LIFE

THERE are things which may appear to be right, but which, in reality, may confound the truth. If we do not discriminate them clearly, the result is that they would mislead people and do harm to the world. A little mistake may produce a far-reaching and serious difference. How can we afford not to be careful ? It is chiefly on this account that ancient sages would spare no pains to make minute analysis and detailed explanations on the danger of the human mind and the delicacy of the spiritual heart.

Christianity teaches men how to serve God. This is the natural tendency of mankind. When one is driven to the extremity of distress, he implores God for help, and when exceedingly happy, he gives thanks to Heaven. This is because when we come to things which are not under the control of human beings, we usually leave them to God or Heaven. And this is the very psychological tendency which the founders of a religion utilised to get followers.

Christianity sprang up at a time when the knowledge and learning of the Jews were of the basest and meanest. To explain the error of its absurd and narrow points, I have already written an article. As to praying, by means of which one shows his gratefulness to God, it seems to be a good and beneficial practice, and cannot be harmful for the adoption of all people. I have deliberated on this matter for a long time; and my conclusion is that there are still points, which have to be considered, or harmful consequence will follw.

All the ever changing things in this world have their own origin. This is the unchangeable formula of "cause and effect," The definition of God is not to be discussed in this article. Take it for granted that fortune and misfortune, punishment and reward all come from the hands of God; it is also a matter of "cause and effect"; and God should have no concern in the matter, though He performs the duty. Punishments or rewards should be based on the receiver's merits or demerits; and the extent to which one is to be rewarded or punished should be exactly what he deserves, not a bit less nor a bit more. Even the law of Shang Yang (a law maker) could not be stricter than punishments from God; even the benevolence of Yao and Shuen (the sage emperors, 1900-1920 B. C.) could not compare with His mercy. The power of God is really almighty. We might also say that God has no power at all. Why ? Because God is so just and square that His rewards and punishments are all based on one's merits or demerits. He can only give one what one deserves. He could not make any difference according to His own wishes. We can therefore say that God really has no power. One's merits or demerits are of his own making. As to punishments and rewards, they are natural and

inevitable consequences, just like our shadow follows our body, and an echo follows a sound. We can therefore say that the power of punishments and rewards is in our own hand. If one is good and has merits, God could not punish him. If one is wicked and has demerits, God could not but punish him. But the power to get merits or demerits is possessed by every one. We can therefore say that in this respect, our own power is higher than that of God. From the above, it will be evident that they are mistaken who only know how to pray to God but do not know the principle that one should seek in himself for his destiny and happiness.

When we have money, we can either deposit it in a bank or commit it to the care of our own treasurer. When we make withdrawals later, the banker or the treasurer will only pay up to the amount we have deposited. If we have no credit balance with them, they would not honor our drawings, even though we beg them on our knees. God is just like a banker or a treasurer. What He gives us is calculated on what we have entrusted with him. He could not make any increase or decrease. If we want to reserve something for future use, we should make timely savings and deposit them with a banker or a treasurer. It is absolutely unnecessary to beg for their pity. The way to serve God is in no way different. If one preserves his heart, nourishes his nature, cultivates his virtue and fulfills his duties, he is sure to get due reward from Heaven, just like we can easily draw money out of our own deposits. A banker or a treasurer will pay or refuse to pay according to our deposits. In like manner, Heaven punishes or rewards a man in strict accordance with his merits or demerits.

In the Sung Dynasty, there was a man called Wong Yiu. He was a perfectly straightforward man. Because of this, he was not liked by his contemporaries. He once planted three young locust trees in his courtyard and said: "Among my descendants there must spring up, just as these three young plants do, men of high ranks who will be admitted to the Imperial High Council." His son Tan and his grandson Su became great statesmen; and for several generations his family prosperity was never at a low ebb. To put this event down in record, Soo Shi (Sung Dynasty) once wrote an article, saying: "If we deposit something with a man, we may or may not get it back. Wong Yiu cultivated his personal virtue and looked to Heaven for return. And as certain as to collect money with a note, he got his rewards several decades afterwards. I therefore know that the consequences of our actions from Heaven are undoubtable." Understanding this, one would revere the strict and impartial rule of Heaven, and at the same time can see that those who simply teach people to pray to God are in reality misleading them. This is because they do not seek in themselves their own happiness and destiny, but consider that fortune and

misfortune are all in the hands of God. They regard God as an ordinary man, who could punish and reward a man according to His emotion or passions. The result is that people will abandon self-cultivation, neglect moral training, and solely pray to God in hope that He would pity them and bestow on them blessings. Nothing could give a more false idea of God and obscure the way of Heaven than this doctrine.

To thank and pray to Heaven is a thing which comes from the natural emotion of mankind. Religionists utilize this emotion to get their followers. With simple-minded and honest folks, they, of course, may get good results; but such superficial and vulgar methods can not control men of intelligence. Or this emotion may be utilized to cheat and fool others, and great harm will be done to the people. It is primarily for this purpose that when ancient sages laid down a doctrine, they based it on the nature and truth derived from the sane sense of our spiritual heart which is common to every one, so that it would not produce undesirable result even through thousands of generations. As to erroneous statements, they must correct them with upright arguments in order to prevent them from misleading people and doing harm to the world.

When Wong Sun Chia spoke about paying court to the kitchen or to the corner of the house, Confucius said: "He who offends against Heaven has none to whom he can pray." When Confucius was sick, his disciple Tsze-lu offered to pray to Heaven. In reply, Confucius said: "I have long prayed." Tsze-lu once asked Confucius about the way to serve spirits. Confucius said: "If one does not know how to serve man, how can he serve spirits." Confucius seldom spoke about the way of Heaven, but he taught men to regard Heaven's ordinances with awe. From this one can see the principle which Confucius taught men on the matter of serving Heaven.

Confucius said: "The virtuous seeks in himself his own happiness and destiny." Mencius said: "He who preserves and develope the ability and utility of his mental constitution to the full strength, will be aware of his own nature; and by this he can know Heaven, or the great nature. To preserve one's mental constitution, and nourish one's nature, is the way to serve Heaven. When neither a premature death nor long life causes a man any double-mindedness, but he waits in the cultivation of his personal character for whatever issue:—this is the way in which he establishes his Heaven-ordained being."

The above means that if one can seek in himself his destiny, preserve the utility of his mental constitution, and nourish his nature in a perfect state, then can he himself surmise what Heaven's return is due to him. To preserve one's heart, nourish the nature, and cultivate the persolnal character, are what one should seek in himself, and are also the proper way to serve men as well as Heaven. From the viewpoints of the Confucianists, aside from these, there is no other way to serve and

pray to Heaven. To neglect self-cultivation and to seek from outside sources, are both condemned by Confucius.

One may ask, since the virtuous concerns himself only with self-cultivation, why should he fear Heaven's ordinance? In reply, I must say that Heaven's ordinance is established by one's self. Though one's failure or success, longevity or premature death, misery or happiness, stupidity or cleverness are all ordained by Heaven, and can not be avoided, yet in reality what one receives is the result of his own merits or demerits. God can not give a man his fate as He pleases. If a man's fate be at the mercy of God, then God is more benevolent and fair. He should show no inequitable dealing with mankind. But how is it that among human beings there are all sorts of differences in failure and success, longevity and premature death, happiness and misery, stupidity and cleverness?

Knowing the meaning of the cultivation of one's personal character and the way in which one establishes his Heaven-ordained being, we should understand that it is on our intentions, thoughts, expressions, and actions that our future fate is determined. How can we not be apprehensive and cautious? Confucius said: "Without propriety, do not look, listen, speak, and act." Tseng Tsze said: "What ten eyes behold, what ten hands point to, is to be regarded with reverence." (This means that one is closely watched even in solitude of his thoughts and conduct.) Tseng again said: "We should be apprehensive and cautious as if on the brink of a deep gulf, as if treading on thin ice." The Doctorine of the Mean says: "The superior man does not wait till he sees things, to be cautious; nor till he hears things, to be apprehensive." As long as the superior man lives, he is all the time apprehensive and cautious and does not dare to be careless. This is simply because of the fact that his intentions, thoughts, expressions, and actions, though unknown or unseen by others, will produce far-reaching and great effects. The passage of Tai Chia states: "When Heaven sends down calamities, it is still possible to escape from them; when we occasion the calamities ourselves, it is not possible to escape from them any longer." Heaven could not without cause send down calamities to us. All calamities are caused by ourselves. Suppose God could bring destruction on us as He pleases, and not according to our merits and demerits, then since He could send down calamities, He could also stop them. We could easily pay Him court or send Him a prayer and have His ordinance altered. But God is impartial. What He sends down to a man, whether calamity or happiness, is determined by the receiver's merits. God could not alter it. Then how can prayer and flattery be of any use. The doctrine of thanking God is therefore not endorsed by the superior man.

When ordinary men come to overwhelming happiness, they usually attribute it to Heaven's

goodness, and therefore give thanks to Heaven. For instance, riches and honor, plenty of descendants, continuous joy and comfort, good reputation:—these are things which are prayed for by an ordinary man; and when he gets them, he is grateful to Heaven. But when the superior man comes into such a position, he would instead become more apprehensive and cautious. He would think that if he is destined to get such good fortune, and did not secure it hap-hazard, then the good fortune is really caused by his former merits. He would also surmise that since merits are bound to harvest good fortune, then demerits are certain to bring calamities. This is why he becomes more apprehensive. Or he may see that his own merits are not entitled to such good fortune and that in getting it there are traces of plotting and scheming. Then his present happiness cancels his former merits, and what he is doing to-day sows the seeds of future misfortune. Thus he becomes very cautious.

Moreover, riches and honor, plenty of descendants, joy and comfort, and good reputation are considered to be happiness and, fortune by ordinary men, but in them there hide calamities. If we only see happiness and felicity and consider it our luck to get them, we shall gradually become proud, extravagant, and idle, and then calamities follow. Therefore, the superior man is at all times apprehensive and cautious. He does not wait to be so until he sees the misery and sorrow of misfortune, poverty, hell, and the king of Hades. When he is living peacefully and happily, he is always afraid of calamities that are still invisible and demerits that are as yet unrealised. He regulates and restricts his passions before they are expressed. He exercises due care before he looks, listens, speaks, or acts. The Book Yih says: "The superior man is always careful as if treading on hoarfrost or on ice." It again says: "The superior man is careful and attentive day and night."

Buddhists say that human beings fear effect, but Buddha fears cause. Effect is the end of Heaven's ordinance, while cause is its beginning. The man of virtue is afraid of Heaven's ordinance; and so he is careful in creating cause. Things in the world have thousands of changes. That the changes are originated from the heart is certain. Alas! how can we be not apprehensive and cautious? How can we stop the task of cultivating our personal character?

It is a pity that religionists do not understand this theory. For this reason, the present article is written.

The theory of "cause and effect" takes three generations to complete; and that of former merits and demerits is based on metempsychosis. Though the principle of metempsychosis was not discovered by the Confucianists, it is stated in many places in history as well as in private records, not only thorough in reason but perfect in theory. Spirituallists in Europe and America have also proved it to be true. It is a

matter which cannot be denied. Being unfamiliar with the theory of the self-adjustment of waving and waxing, and ignorant of the principle of transmigration and that of cause and effect, and that the ever changing world is only the outcome of our heart, Christians cannot but draw their conclusion that God is almighty and the creature of everything. It is a pity that they only know to emphasize the external and slight that which lies in man's innermost heart; neglect the stem and care about the foliage; and because of the disagreement of their doctrine with the truth, their efforts are in vain.

My little book entitled "My View of Religion" is endorsed by many enlightened members of the church in different parts of the country. The first edition was exchausted shortly after it had been printed. Enquiries for copies are still coming in. It is therefore reprinted. And the present article is added in order to complete what has not been said in the former article.

There are now enlightened Christians who also disapprove of the absurd and ridiculous stories both in the old and new Testaments. But they still firmly adhere to the principles that God is almighty, and do not go further into the matter. This is because they have not heard of the teachings of our sages. The present article is written to give the general idea of the riligious views of our old doctrine.

NIEH CHICHIEH.

The chandelier flashed up and said to the earthen lamp—

"I'll smother you up if you dare to call me cousin!"

Just then the moon came up in the sky,

And the chandelier cried—"Come, my dear dear brother!"

—Tagore.

DIFFERENCES BETWEEN EASTERN AND WESTERN CIVILIZATIONS*

I have to speak to you about the points of difference and similarity between the East and West. It geos without saying that the East means, as it did in ancient times, chiefly Asia, and the West, Europe and later America. East and West are facing each other across the Pacific.

As for Europe and America, they are united by the same strain of civilization and culture, so there have been no difficulties about the Atlantic relations save some minor ones. Not so with regard to the relations between both sides of the Pacific. Here are found some deep-rooted differences, which, fortunately, however, have not yet led to any dangerous crises, and which I earnestly hope will never occasion fatal disruptions.

Unlike the Atlantic relations the relations across the Pacific are not based upon intellectual, economic, political and moral ideas flowing from one side only. In the Pacific the currents of culture and civilization start from both sides and run into each other. The Occidental and Oriental elements coming together necessarily occasion conflicts and difficulties though I do not consider these difficulties are beyond incapable of harmonious settlement.

In history different strains of culture have met and antagonisms and difficulties have arisen. For instance, the clash of the Hebrew and Hellenic ideas are shown in the work of Paul and Peter. Then farther down in history there was the invasion from the north of the Germanic tribes who came down and ravaged and pillaged the ancient civilization of the Mediterrranean races. There is a feeling that the domination of one over the other is a necessary fact. This remains true to a certain degree, at present, but it does not mean that it will be so forever. Take France for example. The French are not a homogeneous people, and yet in spite of this they make up one nation unified in development and nationality. I personally feel that too much is made of nationalism. In history you see a repetition of different civilizations meeting and conflicting with one another. Out of such conflicts has come degeneration sometimes, but more often the result has been a happy union of cultures.

Now you are going to tackle this great program of the Pacific relations. You will take up subjects one by one and discuss them thoroughly. This is certainly true in a sense, but I wonder whether it is not a fundamental error of science to reduce everything to economic effect. We cannot live without bread, but "one cannot live by bread alone." Its distribution and consumption is a very important matter, especially in

* An address delivered to a public audience at Honolulu on June 29, 1925.

this century of industry and commerce. But more important is the question of our attitude towards wealth. Wealth in itself is not necessarily an objectionable thing. It has a value undoubtedly. It is, however, our attitude whether as producer or consumer that is of importance. In the same way every factor in human life might be reduced to the commercial, intellectual, economic, or spiritual attitude of man towards life.

In the present time the West represents the progressive side of humanity. The Western peoples are active and aggressive. The chief banner of the West is progress. The word and the idea of progress is not so old as many people think. It began in the 18th century. Before that time your ancestors did not speak so much of progress. Many years ago people thought that the end of the world was approaching, whether towards a millenium or to a fatal end. Therefore progress was not regarded as the principal thing.

Now human life necessarily implies progress and progress means speed. Yes, speed, but where are you going?

The Orientals did not know how to make speed and were therefore stagnant. But we are now speed-making or aim at speed-making. Where are we going?

Real progress is a good thing. It supplies us with telephones, motor-cars, and finally bombs.

Do the Occidentals have some idea of where you are going? The Orientals do not know where we are going. I wonder whether the Europeans know where they are going, especially the Germans. Germany is in a state of depression. Some of her scholars cry that civilization is doomed. I do not mean to press the point but I just wish to state my opinion as to the value of progress when viewed apart from the moral and spiritual values of human life. Progress and physical conveniences are in a sense treasures of human life. The United States Constitution tells us that attainment of happiness is a right of man. But happiness changes from time to time. It may be found in a hermit's cell or in a motor-car.

Coming back to the East our civilization has been stationary for ten centuries. This does not look very hopeful. Some people have lost hope. None of our people are entirely optimistic. That peculiar situation in the East, that is to say, in China, Japan and India, is one of the difficulties we are facing. It is a result of our civilization. We had a feudal system under which land was regarded as given by some one else. The peasant owning and cultivating a piece of land was supposed to derive his rights from the feudal lord, and he from the king, and the king derived and received his rights to rule from Heaven. Everything was given from above to those below. So in the family, the children had to obey the father or the chief of the family. The latter was not so much autocrat as that he re-

presented family tradition. He was held responsible to his ancestors, and hence ancestor worship. This respectful observance towards superiors resulted in contentment with one's present condition. This was illustrated by marriage. In the Orient marriage is arranged by the parents or even the uncles and aunts of the persons to be married. In former times it often happened that they did not see each other until the wedding ceremony. This system brought about the trouble over the so-called "picture brides" of Japan. Sometimes the man did not even see his bride's picture. Everything is arranged by the parents and is accepted as a matter of course by the young people. Conditions have changed now due to the influx of Western ideas. But this attitude of acceptance has permeated the life of the Orient up to the present. It has its counterpart in religious faith and ecstatic contemplation.

The early Christians, especially the mystics, understood religion as a matter of receptivity and peace. They interpreted the Way of the Cross in a negative manner. To them man was the instrument of God's will. He should give up everything superficial to receive the real will of God. The modern Christian's motto is progress and activity, expressing itself in missions, Y. M. C. A.s, charitable works, swimming pools, etc. I refer to these activities not to criticize but in order to emphasize by contrast the medieval attitude and the modern Christian attitude. Christianity and Christian people are the bearers of progress, physical science, and industry. This difference between the Occidental and Oriental ideas of religion is the same difference as that in their civilizations. One is expressed in movement and the other in contemplation. The Occidentals find expression in progress and they take pleasure in making speed. The Orientals are changing many of their ways and adopting things from the West, but still their attitude toward life is one of contemplation. This is shown in Oriental fatalism. Every one of us has something of this. I do not know whether the Chinese strikers have this attitude, but when they return to their homes, when they go back to their families and especially when they go to the tombs of their ancestors, they will look at life with the attitude of contemplation. This attitude of contemplation is best expressed in the Oriental term "Nirvana." They feel they are a part of the cosmic life and of nature.

Now the Orientals are forced to take a new attitude toward life. They must achieve progress. They must have factories, engines, locomotives, and battleships or they will be crushed. This new activity in the Orient is necessarily accompanied with confusion and troubles. This is especially true in China where they had to adopt new ideas very quickly after centuries of doing things the same way. But the Oriental has not entirely given up his

attitude of serenity and contemplation.

If the meeting of these two civilizations means only conflict, then there is no hope of better relations between the East and West. The East will have to be crushed by Western material progress, especially by the Nordic races which are dominating the world. Shall we be crushed or try something else and achieve progress without giving up our old attitude towards life?

I wonder whether Occidental progress is to rule or whether all aspects of life can be put on the basis of spiritual principles or ideals, which I presume is a way to go back to Christ. We should not be aspiring after motor-cars and aeroplanes only, but should aspire to a higher life, and make the present good count towards the future.

MASAHARU ANEZAKI.

AWAKENING OF CHINESE MOHAMMEDANS

China contains about twenty million Mohammedans distributed as follows:—

Provinces (Unit thousand)	
Sinkiang	1,000
Kansuh	2,000
Shensi	2,000
Shantung	200
Honan	800
Chihli	700
Yunnan	800
Szechuuan	400
Hupeh	150
Kueichou	150
Kiangsi	50
Anhui	250
Shansi	600
Kuangtung	50
Kuangsi	60
Hunan	200
Chehkiang	80
Mongolia	50
Fuhkien	20
Manchuria	80
Kingsu	300
Other parts	8,000

A very noteworthy fact is that there has lately been shown much enthusiasm for education among their leaders. As proof, a report is to hand that a great meeting of Mohammedans in the North-Western part of China was held at Kalgan on August 18. On the occasion General Feng Yu-hsiang was elected as Honorary President and a resolution was unanimously adopted to establish elementary and intermediate schools and colleges on Mohammodan principle.

NOTES

Proposal to Establish in Tokyo World's Buddhist League

Throughout the world, signs are appearing that Buddhism is steadily gaining ground. In Europe and America, numerous associations for the study or propagation of the religion have lately been organized one after another, and books and journals dealing with it are being published in ever increasing numbers, while in Buddhist countries, such as Japan, China, India, Burma, Siam and Ceylon, new spirit and vigour are being seen in the activities of Buddhist believers. In a word, Buddhism is coming out to the front with the force of a volcano, which is about to awaken from age-long dormancy.

It is a thousand pities, however, that all these new movements for Buddhist revival are going on separately and independently, having no link to connect one with another, with the inevitable result that objects desired are not fully attained. This point of weakness must be removed by all means. It is one of the aims of this journal, the only organ published in English by young Buddhists of Japan, to serve as a connecting link between various Buddhist movements in the world. In other words, this journal desires to be made an exchange office of the world's Buddhist workers and to be utilized by them as much as possible. Accordingly herewith we respectfully approach all persons taking part or interested in Buddhist associations undertaking propagation, studies, publication or social work throughout the world with the following requests :—

A. To supply us with information concerning the names, addresses, organizations and leading members of their associations.

B. To exchange correspondence with us at least once every month.

C. To supply us with information concerning books published or send to us specimen copies of such books, so that we may prepare a complete catalogue of all Buddhist books.

D. To put to us questions concerning Buddhism, to which we shall gladly reply.

E. To help us in forming a plan for convoking in Japan an international Buddhist conference.

It seems to us that Japan is in the best position to undertake all these works and that it is both natural and obligatory to us to take charge of them. We are poor in material strength, but we are ready to work with sincerity. We earnestly hope that our brothers and sisters in foreign lands will make full use of our service.

Expected Visit of French Savants

Under the auspices of the Nichi Futsu Kaikan (La Maison Franco-Japonaise), a

series of lectures on Buddhist art and other subjects will be organized at various institutions by Prof. Foucher, formerly President of the Ecole Française d'Extrême-Orient, Hanoi, for the purpose of furthering scholarly cooperation between France and Japan. The lecturer is a great authority on Greco-Indian art. He has lived long in India, conducting archæological surveys and having lately visited Afghanistan and pursued archæological studies discovered more than ten thousand stone chambers in Bamian Valley. It is to be hoped that his visit to this country will give impetus to similar scientific excavations in Japan and Korea. M. Foucher will stay in Japan until spring of next year, when he will be succeeded by our old friend, Prof. Sylvain Lévi. The latter will live permanently in Tokyo as the Director of the said Maison. It is expected that the coming of Prof. Lévi to this country will accelerate Buddhist studies, including the compilation of a voluminous Buddhist dictionary, which was started years ago but has not been completed, also the study of Kuchean, one of the dead languages of Central Asia. Prof. Lévi is well known for the discovery he made of the Sanskrit original of Sthira-Mati 唯識三十頌, a work which is most closely connected with the Hosso school of Japanese Buddhism.

Honen the Buddhist Saint

By Rev. Ryugaku Ishizuka and Rev. H. H. Coates. Published by the Chion-in Temple, Kyoto.

No one interested in Japan's modern development can afford to ignore the religious forces which have been at work throughout her history in moulding her inner spirit. We, therefore, have no hesitation in recommending to our readers perusal of this great book containing the story of the epoch-making career and distinctive doctrinal system of Honen, the Buddhist Saint of the twelfth century, and father of those numerous so-called "Pure Land" (Jodo) sects, which, now number among their adherents some sixteen million souls, and whose influence is so inextricably interwoven into the warp and woof of the nation's life.

As one of the great makers of medieval Japan, whose memory is still precious to a grateful people, Honen's name must forever stand on the scroll of fame. But the story of this great soul deserves a better fate than that of being shut up within the walls of Japanese insularity, in tomes of Chinese ideographs unintelligible to the outside world. He is worthy, moreover, of more than those brief references he has usually received in general works on Japanese history written for foreign readers. It is hardly to be expected either, that historical sketches of Japanese Buddhism as a whole should devote to this one character all the space really necessary for a due appreciation of his personality and work.

While he has left an indelible

mark upon the social and political life of his country, which indeed, with Honen left out, would remain in important respects, an unsolved riddle, it was in the sphere of religion that his great achievement was wrought. He was above all else a man of the spirit, and lived, moved and had his being in the incessant invocation of Amida Buddha's sacred name, and the inculcation of the devout life upon all and sundry whom he could touch. As a study in religious biography and propagandism, his career must have a perennial value to all who do not exclude from their thinking the supreme human concerns.

The main body of this work consisting of 48 chapters and 437 paragraphs is a translation of the authorized life of Honen by Shunjo, a devout Jodo believer, who gives his own untrammelled tribute to the great founder of the sect. It has an easy pre-eminence among the many biopraphies of the great saint. The exposition of the doctrine is in Honen's own words, spoken or written on different occasions, for the benefit of those whom he would instruct in the way of salvation, the aim always being, even in the most speculative portions, the practical awakening or nourishing of man's faith.

There are over 800 explanatory historical and critical notes dealing with fundamental Buddhist conceptions, the doctrinal systems of the various sects, technical terms, ritual, biographical sketches of great historical characters, the story of the origin and development of famous temples and shrines, &c, &c. The Historical Introduction summarizes the religious development of Japan from the earliest period down to Honen's day, with a detailed exposition of the Jodo doctrine in its oneness with and differences from the other types of Buddhist teaching down to our own times. The Index of over 5,000 words is invaluable for reference. The list of some 4,000 terms written in Chinese characters with their Japanese pronunciation and in many cases that of the modern Peking dialect, furnishes valuable material for comparative study. It is no exaggeration to say that the book is a thesaurus of Japanese Buddhism, which ought to prove a useful and reliable source of information for future students of the science of religion.

The literary style is simple and clear, bringing what is often the abstruse thought of the original within the comparatively easy comprehension of the average reader. The illuminated picture of Honen in the frontispiece and the 32 collotype illustrations throughout the book enable one to appreciate somewhat the characteristic art of the Tosa school, and throw light upon many of the peculiar social features of national life during the Kamakura period. Recognizing the value of the work, the Chion-in Temple Headquarters of the Jodo Sect in Kyoto undertook to provide for the expense of publication, in commemoration of the 750th anniversary of the founding of the sect in 1174.

Unhappily when the printing was well advanced the great earthquake of 1923 came and destroyed nearly everything but the manuscripts so that all had to be begun over again. At last in July of this year the first edition of 1,000 copies was completed. Some 700 volumes are being presented to institutions of learning, libraries and individuals distinguished in various branches of religious research throughout the world, while the remaining 300 copies are put on sale at really less than cost price.

We are thankful that by the untiring effort of the translators, a complete biography of at least one of the saints Japan has given birth to has been brought out. It is our eanest hope that other Buddhist sects will undertake the publication of similer biographies of their founders, if not in so big a volume, as such works will greatly help towards better understanding and appreciation by the world of the special development Buddhism has made in this country.

Japanese Students Studying in Europe and America

According to an investigation made by the Foreign Department in June, 1923, the total number of Japanese students studying in Europe is 343 including 423 males and 11 females. The following gives particulars of the figures:

	Male	Female
Germany	148	3
France	106	4
England	99	4
Austria	9	—
Italy	9	—
Belgium	7	—
Holland	4	—
Spain	3	—
Switzerland	2	—
Poland	2	—
Rumania	1	—
Denmark	1	—

The number of those studying in North and South Americas totals 2,682, including 1,756 males and 926 females. Particulas are as follow:

	Male	Female
United States of America	1,689	910
Canada	58	15
Brazil	6	1
Argentine	2	—
Chili	1	—

These bring the aggregate total to 3,116, including 2,179 males and 937 females.

Libraries in Japan Proper

Acccording to the latest investigation made by the Home Department, there are in Japan Proper altogether 2,783 Government and private libraries. The following figures give particulars of these libraries:

	Government	Private	Total
Number of libraries	1,608	1,75	2,783
Number of books in possession	3,269,081	2,460,143	5,729,224
Anual general expenditures	721,979 yen	259,054 yen	981,033 yen
Appropriation for purchase of books	392,993 yen	165,096 yen	558,089 yen
Annual number of readers	11,408,168	3,317,034	14,765,202

Beside the above, Tokyo has one library under Government management called the Teikoku Toshokan (Imperial Library). Its total anual expenditure is 89,784 yen including 26,502 yen for purchase of books, while the number of books in its

possession is 362,085 and the total number of readers a year 291,938. There is a library each in the Imperial Household, the Government and private universities, colleges and special schools, as well as in Buddhist temples and other religious establishments of Tokyo, Kyoto and other important cities.

Cultivated Land and Agricultural Households in Japan Proper

There are in Japan Proper 6,039,022 *cho* (one *cho* is 2.45 acres) of cultivated land and 5,440,020 agricultural households, according to investigation made by the Agricultural Department at the the end of 1923. The particulars are as follow:

	Cultivated by proprietors	Cultivated by tenants
Wet-field	1,481,999.5 *cho*	1,584,519.2 *cho*
Dry-field	1,749,007.7 „	1,223,495.9 „

Of the total number of agricultural households, 2,584,368 are proprietors and 2,855,652 tenants.

An Enlightened Indian View of Buddha Gaya Problem

We are exceedingly glad to note that among the prominent Indians of advanced liberal ideas a very fair view has been expressed in regard to a long-standing question of difficult and delicate nature. For years, the Mahadodhi Society has been demanding the restitution to Buddhists of Buddha Gaya, which in the eyes of Buddhists is the holiest spot in the world. At present that sacred spot is monopolized by a certain religion and certain priests and the Buddhists desire it to be restored to them by some means or other.

Writing on the question in the August issue of the *Modern Review*, Mr. Har Dayal thinks that unless it is amicably settled, this controversy will embitter India's relations with her neighbours and friends. He says:—

> The complaints of the educated Buddhists about the "injustice" and "intolerance" of the Indians will be re-echoed from Tokyo to Lhassa, and we shall be branded as the enemies of the Buddhist world. Sentiment plays an important part in such movements. I am sure that invective and vilification will also be resorted to by both parties, as all sects forget the noble precepts of their Masters in such disputes about names and places. All this will be disastrous for us. The sympathy of the Buddhist world is a priceless asset for India. India has forgotten Buddha, but the disciples of Buddha will never forget India. Hundreds of modern Houien-Tsangs and I-tsings will come to India as pilgrims during the twentieth century. Shall they go back to their native lands with seeds of bitterness and hatred against us? Shall they tell their countrymen that the sight of Buddha-Gaya has filled their hearts with sorrow and indignation? Or shall they go as messengers of peace and goodwill between India and the mighty nations of the Far East? The Far East is our spiritual empire,

more precious and lasting than any worldly bayonet-buttressed empire can ever be. Shall we change this great blessing of the love and reverence of millions of Asiatics into a curse? Shall we lose the fruit of all that our heroic and holy missionaries wrought in distant lands and all because of this wretched bickering over a temple and a plot of land? All thoughtful Indians must realize the gravity of this problem. It is not a "religious" controversy for us. It is a question of national prestige and influence of moral values, even of political gain and loss for centuries to come.

What shall be done then? Mr. Dayal does not approve of the proposal of some eminent Indian leaders that the Buddha Gaya temple should be handed over to the Buddhists. For the Brahmanists have also moral claims to the sacred spot. The latter believe that Vishnu was born as Buddha in order to abolish the slaughter of animals and teach vegetarianism and that Buddha was a Divine Master, who conferred a great spiritual boon on them. Just as the spot is sacred to Buddhist, so it is to Brahminists. Besides, it is impossible to determine who should be the receiver, to discover the accredited representatives of Buddhism, who should replace the Brahmanist priests and monks. In these circumstances, Mr. Dayal offers a very sensible way of settlement as follows:—

In my humble opinion, the old Buddha-Gaya property should be left as it is and the Buddhists should build a new memorial in the vicinity. They should erect a noble shrine and a grander monument for the future. Let the dead past bury its dead. The professed Buddhists of all countries and all admirers of Buddhism should found a new association, which may be called "the International Buddha-Gaya Association." The Mahabodhi Society may also carry out this plan, and it may not be necessary to establish a new association for this purpose. The time has come, when the Buddhists should enter into their heritage. This glorious rebirth of Buddhism should not be celebrated by quarrelling with those miserable priests at Buddha-Gaya, but by building a new and magnificent shrine worthy of the faith of so many great nations. Many patriotic Indians will join such an association, even if they do not profess the creed of Buddhism. Eminent European and American scholars will hail this idea with delight. Buddha has his *bhaktas* in every land. All of them will bring a humble offering to a new shrine, which should represent the enlightened, reformed and progressive Buddhism of the future. A piece of land should be purchased in the locality. A temple, a library, a Research Institute, a hostel for Buddhist pilgrims and scholars, a museum of Buddhist art, ancient and modern, and other such institutions should form a glorious memorial of the holy night of illumination, which marked the beginning of a new era in the history of India and of humanity. What will the educated Buddhists do with that temple over which they have begun to wrangle? No educated Buddhist would like to make a pilgrimage to Buddha-Gaya merely in order to see an unsightly building. Let the Buddhists and their Indian and European friends establish a modern institution, in which devotion, learning, art, and love may be combined to form a wonderful Vihara and Stupa of this century. Let everything be in pure marble. China will contribute beautiful pictures; Japan will send masterpieces of sculpture; Ceylon will give rare old manuscripts and even Java will enrich the new shrine with photographs of the peerless Boro-Budar. Let India give money and the Sanskrit MSS. of Nepal; let England deposit the publications of the Pali Text Society, and let Germany send her scholars to the Research Institute. Can that woe-begone old temple represent Buddhism and its wonderful, many-sided history? The Mahabodhi Society or a new association must prove itself equal to the occasion and establish a modern shrine, which should sum up the history, literature

and art of Buddhism in all its forms and ramifications. This is the right may to honour the Buddha in this century.

We heartily endorse this opinion of Mr. Dayal and hail it as the expression of liberal ideas among enlightened Brahmanists. Buddhists and Brahmanists should join hands and work together for the good of the world, especially as their religions originated from the same stock and in the same land.

Educational Organs of Different Buddhist Sects

According to an investigation made by the Home Department in August, 1925, there are in Japan altogether four Buddhist Universities established in accordance with the University Ordinance. They are as follow:

Ryukoku University		(Nishi-Honganji)
Rissho	„	(Nichiren Sect)
Otani	„	(Higashi-Honganji)
Komazawa	„	(Soto Sect)

Two more Buddhist Universities will be brought into being within a few months, one being a joint enterprise of Soto, Tendai and Shingi-Shingon sects and the other the Koyasan University which is to be reorganized in accordence with the University Ordinance. The number of special schools established in accordance with the Special School Ordinance is 16, and that of those organized not in accordance with it is 24 including three training institutes for nuns. Besides this, there are 26 middle schools and 13 girls' higher schools attached to different Buddhist sects, and the total number of the schools of secondary grade established by Buddhists exceeds one hundred.

Gift of a Big Temple Bell from China

Immediately after the great earthquake, Chinese Buddhists raised among themselves a fund for the relief of our sufferers, and decided with the money thus collected to cast a temple-bell, five feet in height and 4,266 pounds in weight, for the purpose of presenting it to the Tokyo Municipality to be used in memory of the victims of the catastrophe. The casting was made in Hongchow some time ago, but the conveyance of the bell to Japan had been postponed on account of the recent labour troubles occurring at Shanghai. Now that the disturbance came to an end, the bell was shipped free of charge from Shanghai to Yokohama on board the N. Y. K. s. s. *Tsukuba Maru* arriving on October 1. We understand that in order to take it in the Tokyo Municipality has decided to erect a bell-tower near the memorial hall shortly to be erected on the ground of the Military Clothing Depot in Honjo, where the largest number of persons were lost at one time.

Evidence of Japanese Religious Tolerance

In connection with Mr. Shimomura's article on "Religious Tolerance of the Japanese Nation," ap-

pearing in our previous issue, the following taken from the *Outlook* (New York) may be read with interest :—

Colporters often meet rebuffs, but one of them, reporting his experiences in Japan to the American Bible Society, tells of unexpected encouragement received from a devotee of another faith. When he entered a house he met two women, who listened to him but hesitated about buying a Bible. At the same time a man in an adjoining room was loudly repeating Buddhist prayers. The praying ceased and the man appeared. He was a Buddhist priest! Instead of "slamming" the visitor and his books, he said to the women, "Why, yes, buy one of his Bibles. Books like that are good to have; all religious books are helpful."

Buddhism in Modern Japanese

A meeting memorable for the Buddhists of our country was held at Nagoya on September 13, which was attended by high Buddhist priests, noted preachers, the Prefectural Governor, the Mayor, some M.P.'s and many other distinguished persons interested in Buddhism. It was given for the purpose of announcing the publication of a concise exposition of Buddhism in modern Japanese. The work was accomplished by Prof. Akanuma and Prof. Yamabe at the initiative of Mr. Muan Kizu. As everybody is aware, Tripitaka is so volminous that ordinary readers find themselves in utter bewilderment to comprehend its true meaning and contents. To remove this inconvenience, the editors have condensed Tripitaka into one book, describing plainly and briefly the core and essense of Buddhism and the doctrines of different Buddhist sects so that the readers may easily get an idea of the teaching of Buddha. As such the work is indispensable and invaluable to Buddhists as well as to those desiring to know Buddhism. The work was accomplished with the help of a donation by a certain pilanthropist and devout Buddhist at Nagoya. Copies of this book have been distributed among the elementary, middle and girls' higher schools at Nagoya and in the districts of Aichi Prefecture. Other prefectures will follow suit and shortly present the book to schools of elementary and secondary grades in them.

A New English Magazine Managed and Edited by Japanese in America

A new Buddhist bi-monthly in English called "The Pacific World" had just been brought to light in America entirely under Japanese management with Mr. E. Y. Numata as its Chief-editor. The new journal contains in its first number a number of interesting articles. The leading items of the content are: "Japan and the World Relations" by David Starr Jordan, "Art and Peace" by Perham W. Nahl, "The Ideals of India's Youth" by Dalip Singh Saund, "Invocation (a poem)" by Masao Handa, "Japanese Poetry" by Yoshi S. Kuno, "Trade Between Japan and San Francisco" by H. F. Grady and "Buddhism, Christianity, and the Historic Sakyamuni" by Kenneth Saunders. We heartily welcome the birth of this valuable journal—a journal that has a similar mission to ours. The Publishing Office is 2161 Center Street, Berkeley, California, U.S.A., and the subscription is four dollars per year.

Japanese Youngmen's Hall in Tokyo

The Nippon Seinen Kaikwan (Japanese Youngmen's Hall), which was under construction with a fund donated by young men throughout the country, was completed at the end of September and was opened from the beginning of October. The Hall, a fine building of four storeys, is of ferro-concrete and is situtated in the outer grounds of the Meiji Shrine. It is devided into three departments, lecture, lodging and office. The office is located downstairs, and the rooms on the upper floors are used for various public meetings and performances such as lecture, music, drama and cinematograph shows. The building is capable of accommodating at one time as many as 1,500. Besides, for the

benefit of young men, ex-soldiers, and teachers coming up to from the country and staying in the metropolis, the Japanese and foreign rooms are specially provided. The charge is 40 sen or 50 sen per night for a Japanese bed and 80 sen or 1 yen for a foreign bed, while charges for meals are: break fast 20 sen, lunch 25 sen and supper 30 sen. The opening ceremony will take place on October 26 and 27, and on the night of the preceding day some 30,000 members of the Federation of Young Men's Association will organize a big lantern procession in honour of the occasion.

Series of Japanese Buddhist Literature

An enterprise next in importance to Buddhist students to the publication of the Taisho Edition of the Tripitaka has just been started in Japan. It is the publication of a series of all the important books and writings penned and published by Japanese during the thirteen centuries since the introduction of Buddhism to this country. The total number of these books and writings, which comprise all sorts of literature, such as interpretation of Buddhist teachings, maxims, miscellaneous writings, biographies, hymns and verses, travels, popular songs and proverbs, is 250, making more than 600 volumes. These will be collected and presented in ten big volumes. The editor is Mr. Junkei Washio, compiler of historial materials in service of the Imperial University of Tokyo and an authority on the history of Buddhism. Dr. Tetsujiro Inouye, Professor Emeritus of the same university, speaks highly of the enterprise and says that he has no doubt that it will greatly contribute to the popularization and correct knowledge of Buddhism. The series is published on a subscription plan, subscription being 25.50 yen and postage 5 yen.

Projected Social Welfaire Works by Nishi Hongan-ji

The Nishi Hongan-ji of Kyoto held on October 1 a special general meeting of Buddhists of the Shinshu Sect and discussed measures to be adopted for the reconstruction and establishment of Buddhist temples and public buildings in Tokyo and Yokohama. Matters submitted for consideration at the meeting included the removal of its branch temple at Tsukiji to a suburb, the erection of a big ferro-concrete hall in its place, and the establishment of public halls of smaller size in defferent parts of the metropolis, including one at Yokohama. The work is to be carried out at the estimated cost of 1,660,000 yen and the money needed is to be raised by loans or subscriptions from among Buddhists of the Sect. These halls, when established, will be chiefly used for various social welfare works.

Our Contributors

Mr. Nieh Chichieh is one of the greatest thinkers and scholars of China. Born in a noble family, the son of a former Governor of the Province of Cheh Kiang, as a young man he went to the United States of America to study, was converted to Christiantity and was for some time a devout Christian. After returning home, he took up study of confucianism and Buddhism and ultimately came to the Conclusion that Christianity was not enough to save his country and people. He wrote two books on the subject, which have attracted a great deal of attention. Besides being a thinker and a scholar, Mr. Nieh is a leader of Chinese business circles. He has served as President of the Chinese Chamber of Commerce of Shanghai and President of the Federated Chambers of Commerce of China.

Prof. M. Anezaki, of the Imperial University of Tokyo, is a scholar of international reputation. He occupies the chair of Comparative religion and is the author of several important books.

Book Agency.

For the benefit of the readers of the *Young East* abroad we are prepared to receive orders for the undermentioned books as well as for any other publications issued in Japan :—

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containing a complete Index in Chinese and Roman characters.
Yen 2.80 post free within Japanese postal limits.
Yen 3.20 to foreign countries including postage.

A Historical Buddhist Atlas of China

containing a complete Index in Chinese characters.
Yen 2.80 post free within Japanese postal limits.
Yen 3.20 to foreign countries including postage.

The Eastern Buddhist

A quarterly Magazine in English devoted to the study of Mahayana Buddhist. Edited by Prof. Daisetz T. Suzuki and Mrs. Beatrice Lane Suzuki.
Single copy, Yen 1.50 including postage.

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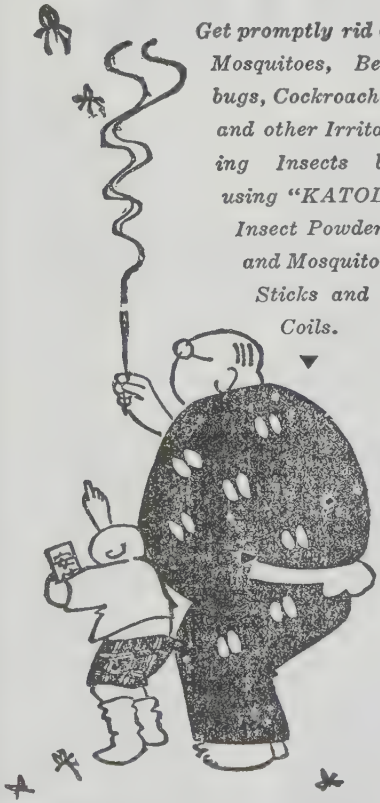

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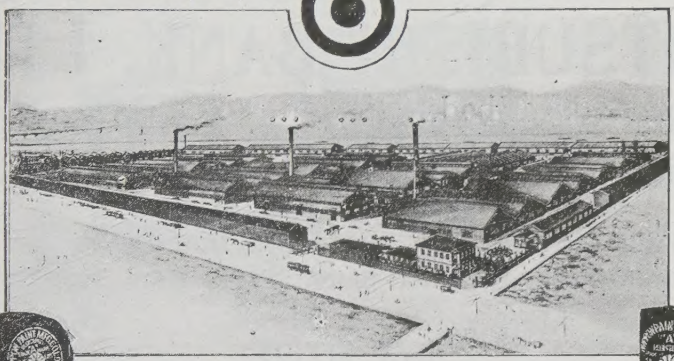

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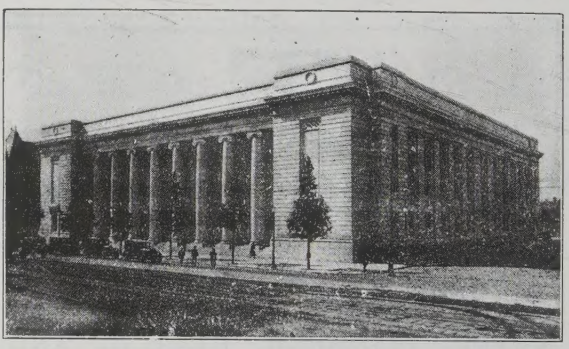

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